UNITARIAN MONTHLY

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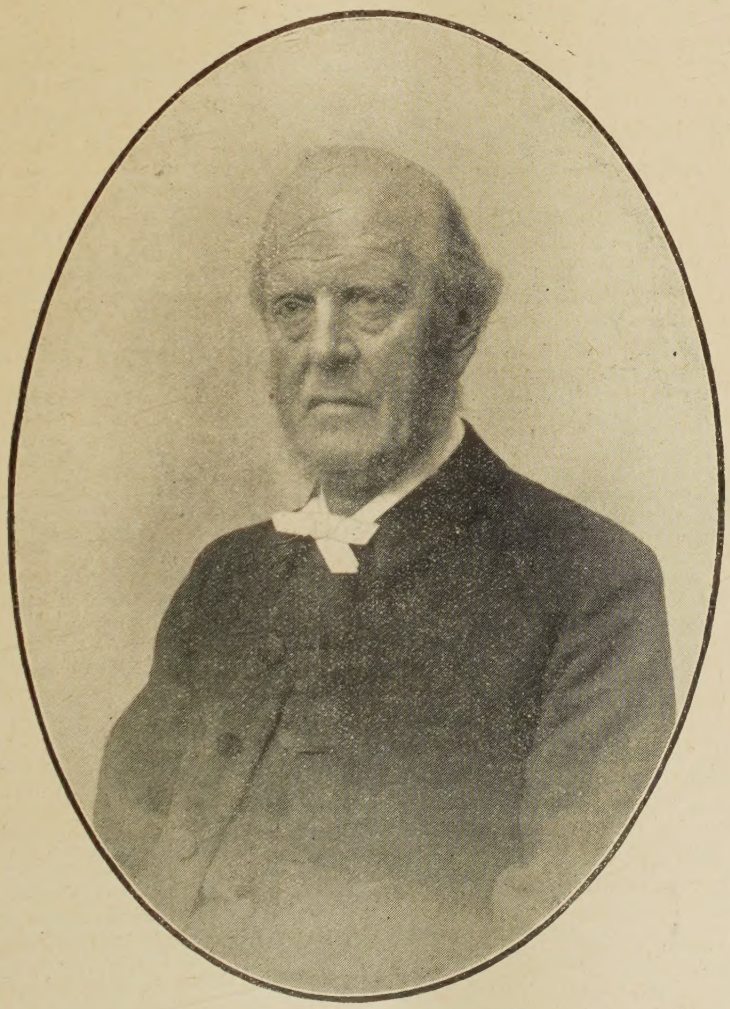

(By Courtesy of "The Inquirer.")

REV. H. ENFIELD DOWSON, B.A.
Born November 23, 1837; Died August 20, 1925.
(See p. 120)

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
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THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

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TO CORRESPONDENTS: Will correspondents please note that limits of space in this magazine do not allow for extended reports?

ALL ORDERS AND PAYMENTS for copies of this Monthly should be sent direct to the Editor.

CALENDAR MATTER should be sent direct to the printers to save the time of a post: Address—"Herald" Office, Cavendish Works, Ashton-under-Lyne.

READERS AND CHURCHES please take note that a parcel of back numbers of the "Unitarian Monthly," 100 copies, for propaganda distribution can be sent for cost of carriage, on application to the Editor.

Revs. Dendy Agate and R. Nicol Cross and Mrs. Woodhouse (Manchester), represented British Unitarians at the Stockholm World Christian Conference.

At Auckland, New Zealand, 24 members have been added to the roll of the Unitarian Church besides fourteen of the young people who have joined.

Miss Maude Royden has declared that she believes in the divinity of Christ, but not in the deity of Christ, so she agrees with the Unitarians on that.

York Street Unitarian Church, Belfast, has had crowded congregations numbering over 500, and on September 5th many people had to be turned away.

The Bury Bank Street Unitarians are to have an "Inspirational Rally" on October 3rd.

The Denton Unitarian Church added 30 young people to its membership in connection with the Harvest of Youth, and aims to secure 50 more new members of all ages before November 1st, to celebrate its jubilee year.

Rev. Clement E. Pike, of Tavistock, says in "The Christian Life," that there are in England 149 towns with population above ten thousand in which there is no Unitarian Church. There must also be many smaller townships where the Unitarian gospel is not heard. Wanted,—far more missionary enterprise.

Miss Mary Lindsay, late of Belfast, has left £200 to the Dromore Unitarian Church, and £50 to the Belfast Domestic Mission.

The Bootle Church has been re-opened after renovation, by very successful services, September 5th, Rev. H. Fisher Short, preacher.

The Unitarian Mayor of Poole, Dorset, Alderman H. S. Carter, J.P., will be the preacher at the Harvest service at the Wareham Unitarian Chapel, October 6th.

The Friendly Societies Annual Parade, headed by the Salvation Army Band, at Hinckley, had its procession through the town on Sunday afternoon, September 5th, and attended service at the Great Meeting Unitarian Chapel, conducted by Rev. Ralph Philipson, who gave an address on "Thrift and Brotherliness."

THE WAYSIDE PULPIT.

Any man may walk up to the cannon's mouth, but it is only one here and there that will walk out against men's opinions because he thinks it is right. —E. Wetherell ("Queechy").

Congratulations to the Golders Green friends on the acquisition of their new Church, to be opened October 10th—see advert.

September 25th was the centenary of the birth of the late Rev. Robert Spears, born on that date 1825, and died February 25th, 1899. He was an ardent propagandist of Unitarianism. He established six new Unitarian congregations in London. One at Stepney, of which he became minister in 1874 grew in membership to 200 adults with 450 Sunday scholars under 40 teachers. He was the founder of "The Christian Life" Unitarian Weekly, 1876.

Mr. Edward Capleton, a well-known Unitarian lay-preacher attained his 80th birthday on September 23rd. He has our hearty congratulations.

At our Nantwich Chapel on September 8th, a special service conducted by Rev. J. Morley Mills, a former minister, assisted by Rev. W. J. Carter, the present minister, was held for the dedication of a beautiful baptismal basin and ewer, gifts of Rev. and Mrs. Morley Mills, Mr. and Mrs. Francis, and Mr. E. S. Highton, in memory of Thomas and Ann Huxley.

The Mayoress of Banbury (Mrs. A. E. Fox), opened a Fancy Fair in aid of the Banbury Unitarian Church, September 8th, and in the evening the minister, Rev. Grace Mewhort presided over a successful concert and social.

MINISTERIAL CHANGES.—Rev. W. Priestley Phillips, M.A., has accepted appointment to Stand Unitarian Chapel to begin on October 4th; Rev. Herbert V. Mills entered on temporary charge at Unity Church, Islington September 20th; Rev. J. P. Rosling was welcomed to his new ministry at Mill Street, Bradford, Manchester, September 12th; Rev. W. T. Bushrod, M.A., of Chorley, commences ministry at Chesham Unitarian Church, Bury, Lancashire, on October 4th; Rev. William Stephens will terminate his ministry at the North Shore Unitarian Church, Blackpool, at the end of September; Rev. H. M. Livens had public farewell on the conclusion of his ministry at Southampton, September 24th; Mr. J. R. Todd, was publicly welcomed to the Southampton ministry, September 24th at the same meeting.

DEATHS.—Miss Susan Bruce, Belfast, August 22nd, 96; Miss Ida Swindells, Dukinfield, August 22nd, 33; Nurse J. M. Pegel, Capetown, S.A., July 12th; Rev. H. Enfield Dowson, B.A., Gee Cross, Hyde, August 20th, 87; Mr. Samuel McMurray, of Cloughfold, near Manchester, August 23rd, 64; Mrs. T. H. Lambert, Hove, Sussex, August 27th; Mr. Edward C. Goodland, Taunton, September 1st, 82; Mrs J. H. Wilde, Heaton Chapel, Manchester, September 9th; Mr. B. O. Worswick, Padiham, aged 68; Mr. William Greenwood, Ashton-under-Lyne, August 28th, 84; Miss Ellen Brooke, Pudsey, September 7th, 61; Mr. Alfred Morley Hall, Sheffield, September 13th, 21; Mr. David H. Wilson, M.A., London, Sptember 13th, 78; Mr. Thomas Stillman, Newbury, September 15th, 78.

THE CLAIM.

You are the child of God,
The son or daughter of Heaven,
Made of the hero stuff,
Of the nature God has given ;—
His nature put in you,
To which you must be true.

However mean or low
You know and feel you are,
Forget not you are His
With power to make or mar,
The image divine within,—
To spoil His work by sin.

He has a claim on you,
To use the gift He gave;
His nature thus He shares
That you be true and brave.
'Tis in you to fulfil
Your loving Father's will.

The weak ones you can lead
In what is good and right;
O, not in ways of gloom,
But in the path of light.
Heed well the soul's high birth
And make God's heaven on earth — H

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

X—THE ETHICAL CONCEPTION OF GOD IN THE SOLITARY PROPHETS.

Samuel the first of the solitary prophets and for long Judge over Israel, played a great part in the establishment of the worship of Jahveh. He appears to have founded those "schools of prophets," which lasted long after his time. To him the God of Israel was ONE IN PERSON AND BEING, who could be worshipped and must be so in the land of Israel and by all the Israelites. His life-story has been glorified no doubt by later admirers, much as that of Elijah. But he must have been a man of sterling power to leave so deep an impression upon his race. In his time there were several ways of inquiring into the will of Jahveh, such as by the EPNOD, or sacred satchel, of which little is known and by the casting of lots. But owing to him the ethical conception of Jahveh was gradually rising in moral purity, though not in exact justice according to our ideas of that word.

His greatest successor was Elijah, who appears to have been half hermit and half prophet. He devoted his tireless energies to keeping alive the worship of Jahveh in the northern Kingdom under the rule of Ahab. This King was himself a worshipper of Jahveh, but having married a Syrian wife, he established side by side with the worship of the national God, the worship of his wife's Tyrian people, namely Baal Melcharth. It may be noted in passing that the word BAAL is not the name of a God, but a GENERAL TITLE for a God and means LORD. It is used of the husband in human marriage and Hosea goes so far as to use the words "my Baal" of Jahveh himself, though he forbids them to be used any more (11, 16, where the translation disguises the word under the form of "my husband"). Elijah grasped the fact that in the worship of Jahveh the stability of the little kingdom was assured. Hence he attacked and routed the "prophets of Baal," though he put his life in his hand when he undertook the campaign. From that day Jezebel the wife of Ahab tried to put him to death.

But Elijah made another important contribution to the prevailing conception of the character of Jahveh. To this great leader Jahveh was a God OF RIGHTEOUSNESS, who required righteousness in his worshippers. He did not shrink from rebuking in the name of Jahveh, Ahab and Jezebel, for their despicable treachery to Naboth, whose vineyard and whose life they took away by false witnesses. To him then it was not sufficient to worship Jahveh and leave righteousness unpractised. No doubt the standard of righteousness has been immeasurably exalted by Jesus: but it was of supreme importance to Israel and the world, that their God should be understood to demand righteousness from his worshippers according to the highest standard of his own day. In that he shines by comparison with the "prophets of Baal Melcharth," who thought to secure the favour of their God by cutting themselves with their lancets and other pagan rites, Still Elijah never rose to the conception of Jahveh as Lord and Creator of the universe, whom every tribe and every nation ought to worship. Still less did he divide his person as our fellow-Christians do. There is no trace of such a divided Godhead in the Old Testament.

Elisha his successor was the last important "solitary prophet," and he followed in the footsteps of his greater predecessor. He appears to have needed sometimes a minstrel to help him to inspiration. Nor did he attain to universality of Jahveh. When Naaman the Syrian was cured of his leprosy he permitted him to take with him two loads of the "soil of the land," that he might worship Jahveh outside of his territories (II Kings, v. 17). But he worthily upheld the worship of Jahveh as the sole God of Israel and as a righteous God demanding righteousness from his worshippers.

So the UNITY OF GOD WAS TAUGHT BY SOLITARY PROPHETS.

Unitarianism. By REV. BROOKE HERFORD, D.D.

What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. Unitarians regard man as the Child of God—not 'fallen" and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God. . . . Reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . . urge upon all to think for themselves, and leave their Churches entirely open to the reception of new truth.

THE NAME.

(The following letter has appeared in the "Christian Register," U.S.A.):

The injury to the Unitarian cause, through Unitarian churches not using the Unitarian name was illustrated in the widely published accounts of the recent visit of President Coolidge to the Unitarian Church of Quincy, Mass., in the basement of which are buried the remains of John Adams and John Quincy Adams.

Thousands of newspapers throughout the United States described the visit of the President and recounted the interesting fact of two distinguished presidents of the past having been buried in a single church, but in these descriptions the church is mentioned not as the Unitarian Church of Quincy but as the First Parish Church.

If this church had been named the Unitarian Church of Quincy, instead of the First Parish Church, what a degree of favourable publicity would have been given to Unitarianism, in this instance, both in the visit of a President of the United States and in publishing to the whole country the fact that two of the revered presidents of the past, John Adams and John Quincy Adams were Unitarians and are buried in a Unitarian church.

Does not the above illustrate a weakness in such names as "The First Parish Church," "The Congregational Society," "All Souls Church," etc?

If these churches are Unitarian, and there are many having such rather meaningless appellations, why not give to them, with dignity and pride, the noble name Unitarian.

WILLIAM J. BOLTON,
Treasurer, Unitarian Church.
Poughkeepsie, N.Y.

THE BOTTOM OF THE TRUTH.

The New York "American" made the following editorial comment at the time of centenary celebration in New York City:

"The celebration that the Unitarians have been carrying on in this city points to a lesson that it is always well to bear in mind. The great things in the world have never been measured by size or numbers. Athens, when she gave the world ideas that have coloured more than twenty centuries, was a city that could have been almost lost in New York. When she turned out Dante and more genius in the plastic arts than all the earth can show to-day, Florence was little more than a town.

"There are very few Unitarians. There never have been many. But when out of that few you can point, in this country alone, to Charles William Eliot, Ralph Waldo Emerson, Nathaniel Hawthorne, John Adams, John Quincy Adams, Thomas Jefferson, Louis Agassiz, George Bancroft, Benjamin Franklin, Daniel Webster, James Russell Lowell, Francis Parkman, John Lothrop Motley, Horace Mann, John Marshall, Henry Wadsworth Longfellow, Oliver Wendell Holmes, William Cullen Bryant, Peter Cooper, you have a galaxy of scholarship and talent that nearly makes one gasp.

"We bother a whole lot about size and quantity and numbers. It isn't worth the worry. Where two or three are gathered together—the quotation is somewhat musty, but it gets to the bottom of the truth."

EBENEZER ELLIOT.—We are all familiar with the hymn, "When wilt thou save the people?" but few know of its author's association with our own household of faith. Elliot was born in Rotherham on March 17th, 1781, and received his early education at the Hollis School, connected with the Old Meeting House (now the Church of Our Father.) His poem, "Withered Wild Flowers," opens with a picture of the Old Meeting House — a "temple, plain and unadorn'd"—and describes the view from the Chapel yard. In the poem he pays a tribute of gratitude to his old schoolmaster, Joseph Ramsbottom, whose grave is in the Old Chapel yard. Elliot was intimately acquainted with the Rev. Jacob Brettell (Minister, 1816-59.) Brettell was a poet of considerable power, and, it was Elliot's habit to submit his work to the criticism and advice of his minister. After his removal to Sheffield, Elliot frequently attended the services at Upper Chapel. (From "The S.S. Monthly").

Jesus, Our Leader.

Unitarian Christians take Jesus of Nazareth as their Leader. They have other leaders and teachers but Jesus is the head and the Leader of all the other Unitarian teachers. Lindsey, Priestley, Belsham, Channing, Parker, Martineau, Emerson, and other eminent Unitarians looked to Jesus as their great example and guide.

This means that they all regarded the great Nazarene as a real man, as the grandest and noblest of all men. There have been other great religious reformers: Moses, Buddha, Confucius, Zoroaster, Mahomet—noble characters, who have imparted grand teaching to mankind, but none equal to the purity and universality of the good news which Jesus proclaimed. They were all human beings, and Jesus was so in the same sense. He was born as other men, of human parents. Joseph was his human father as Mary was his mother. When a boy of twelve found in the temple Mary exclaimed to him: "Thy father and I have sought thee sorrowing." (Luke 2, 48). Some three hundred years after Jesus passed away an idea born of pagan superstition had grown up in the minds of people that Jesus was not a man only but that he was God in human form, that he was not the child of a human father but was born in an exceptional and supernatural or miraculous manner, and that idea was interpolated in the Gospel records in the story of the miraculous conception (Matt. 1, 18; Luke 1, 26). These interpolations have been inserted just where they follow the genealogy of the ancestry of Jesus as if to correct it. The genealogy in each case traces the ancestry down from Abraham and David through Joseph the husband of Mary, making Joseph his real father. It can have no real meaning unless it means that. Indeed the oldest known manuscript of the Gospels, the Syriac palimpsest of the monastery of St. Catherine, reads, "Joseph begat Jesus." The acquaintances of Jesus in Nazareth and Capernaum, who knew his family described him as "the Carpenter's Son" (Matt. 13, 55), and "Joseph's son" (Luke 4, 22), "the son of Joseph" (John 6, 42). Peter, his most prominent disciple said Jesus was "a man approved of God" (Acts 2,22). Of himself Jesus said that he was "a man that hath told you the truth" (John 8, 40). He is called a man 40 times in the New Testament, 80 times "the son of man," and 19 times a prophet.

Jesus did not profess that he was perfect. He had to learn wisdom—"grew in wisdom" (Luke 2, 40, 52), was tempted, had to fight temptation (Matt. 4; Mark 1, 12, 13; Luke 4), and exclaimed to a questioner, "Why callest thou me good? There is none good (in the sense of being perfect) but one, that is God" (Matt. 19, 17). He prayed for help (Matt. 11, 25; Luke 6, 12; 22, 42; John 14, 16, 17; Heb. 5, 7, 8), and asked that the cup of trial might be taken from him—"nevertheless, not as I will, but as Thou wilt" (Matt. 26, 39), and on the cross exclaimed "My God, my God, why hast thou forsaken me?" (Matt. 27, 46). He was "touched with the feeling of our infirmities" and "was in all points tempted like as we are" (Heb. 4, 15), but "in that he himself hath suffered, being tempted, he is able to succour them that are tempted" (Heb. 2, 18).

Yes, because Jesus was a real man, what he did we may do. He triumphed over temptation; he was loyal to principle; he nobly held to the truth and suffered rather than be unfaithful; he faced heroically the martyr's cross out of love for man and God—Thus was he our great Example. He was the saviour of outcast sinners by brotherly sympathy and loving-kindness. His love of children attracted by his winsomeness; his kindness to women; his picturing of God's fatherly love; his good news of the kingdom of heaven on earth—all this and much more make him the greatest of all our teachers. He was loving and lovable, and taught forgiveness, love to enemies, and the Brotherhood of all men. He was strong against injustice, courageous against the wicked in high places. His gospel of righteousness is the saving power for all mankind.

All real Christians have a great love for this greatest and noblest of men. It is natural that his followers everywhere should have for him the most passionate affection. What can we do better than to drink into our souls his spirit, follow in his steps, practice his teaching, love him as our helper, guide, example, friend, and saviour? By so doing we shall be serving God, his Father and our Father. Jesus has brought the Father near to us. Jesus was so much better than ourselves in so far as he allowed the Father's spirit to work in and through him more than we do. The more we love him the more we must become like him.

SAYINGS OF HENRY WARD BEECHER.

The inspiration of my life is that a Providence of love governs the universe; and my contention with Theology is that it is undertaking to put the whole of the Atlantic Ocean into a jug of about four quarts or five, and I rebel against theology—as the presentation of a complete circle of the knowledge of God, and of his government in mankind.

I regard the old hyper-Calvinistic system as the making of as strong men as are ever met on the face of this earth; but I think it kills five hundred where it makes one.

Unitarian Publications.

AN APPEAL FOR LOYALTY.

A word to Unitarians concerning Unitarian publications. Our movement has its Headquarters' publishing agency at Essex Hall, London. The British and Foreign Unitarian Association with its "Lindsey Press" publishes Unitarian books, pamphlets, propaganda leaflets, and other literature for adult readers; and the Sunday School Association in the same premises issues all kinds of books and other helps including "The Sunday School Monthly"—for our Sunday School teachers and scholars. Do Unitarians generally give loyal support to these agencies? Do they purchase the books and the literature which is issued for their benefit and on their behalf?

The answer is,—that they do not, in any worthy degree, or to any considerable extent. A large proportion of the members of our Unitarian Churches know practically nothing of these publications, and many of our Sunday School teachers and elder scholars are in the same plight concerning what the Sunday School Association is doing for them. Is that a satisfactory state of things? Is it right that these sources of help should be so ignored and neglected? Is it not a matter of personal loyalty to principle and to the Unitarian movement that each member of a Unitarian Church should consider it a point of duty to become more intimately acquainted with these denominational publications, and make it a practice to use the help which is thus provided? And is it not equally a question of such loyalty to our Sunday Schools, its teachers and elder scholars?

We may say again that these books, tracts, and other literature are issued for the benefit of and on behalf of Unitarians. We know also that they are for propagating Unitarian ideas among all sorts of people who are not Unitarians in order to spread the Faith. Well, who are the people who should spread the Faith? If individual Unitarians themselves neglect to do it, who else can? It may be said that they really do it through their Essex Hall publishing agencies. Who does it through these agencies? Not those Unitarians who know nothing of what the publishers are doing. Not those of them who never purchase a Unitarian book. Not those who never think of sending an annual subscription to the funds of these publishing and missionary agencies. They are doing nothing through the instrumentality of these agencies, except unconsciously perhaps if their Church or School Committee decides to purchase. But that committee action is not a personal and direct effort of the individual on his or her own private account. It does not absolve them from their own separate duty. The Unitarian Headquarters supply the material, that individual Unitarians may have it to use, and to distribute abroad amongst the people wherever they can. And most of them are doing little or nothing in that necessary and important work. We ask again—Is is right? Ought it not to be a matter of conscience that each should help?

Suppose every member of a Unitarian Church made it a matter of duty to buy say—one Unitarian book every quarter or four books a year: Would that be a hard matter for most people? If even that could be done what a difference it would make! Why not have a Book Club in every Church for this special purpose, and in all our Sunday Schools? A few pence every week paid into such a club would be an easy way of fulfilling this duty with the opportunity of choosing the books. As it is we are told that it is not much use advertising the publications in our own denominational periodicals because Unitarians do not buy what is advertised, to any very appreciable extent, but that it is the outside public that buys. What a condemnation on ourselves! Will our readers do their part to remedy this complaint? May we venture to appeal to their loyalty, to secure Unitarian publications for themselves, to lend or pass them on to friends, and in all ways possible to do their part to circulate our Unitarian literature, and thus share the active work of propagating our gospel? We have faith that the appeal cannot be utterly in vain.

WILLIAM TINDALE.

(First complete translation of the New Testament from Greek into English and first printed English New Testament, 1525. The Authorised Version is little more than a revision of Tindale's work).

More than the echoes of his voice are heard,
  And still is seen the tracing of his pen,
The clear and faithful transcript of God's Word
  By Christ and his Apostles told to men.
What life and light were on the Master's lips,
  And what Paul wrote to set thy spirit free
From many a bond, and that Apocalypse
  John dreamed when Heaven was Patmos,—
    these for thee
In words a little child could understand,
  In speech the noblest tongue would not disdain,
Were set by Tindale—and whatever hand
  Shape other words, his words shall still remain.
Thou canst not pray the prayer the Master
    taught,
  Unless thou take the speech that Tindale
    wrought.

WILLIAM C. HALL.

Jesus and Social Service.

(9) SPIRITUAL FREEDOM.

Jesus Himself set an example of spiritual freedom. He refused to be held in bondage to the Jewish law. "Ye have heard that it was said by them of old time...,...but I say unto you....." something different. See Matt. 5, 21—48. Concerning the Sabbath he broke through the same bonds, by healing on the Sabbath day, and by approval of the plucking of ears of corn, the pharisees declaring it was not lawful to do such things, and he replied that "The Sabbath was made for man, and not man for the Sabbath" (Mark 2, 27). He declared that "The Truth shall make you free," and urged his followers to "Seek, and ye shall find!" "Why even of yourselves judge ye not what is right?" (John 8. 32; Matt. 7, 7; Luke 12, 57).

By thus making a bold stand for the right of private judgment, for free inquiry after truth, Jesus rendered to mankind a great social service. He refused to be tied down to the traditions of the Elders (Matt. 15; Mark 7), and thus vindicated the claim for liberty of thought. The Christian Church from the fourth century down to the Protestant Reformation, ignored this lead given by the Master. It fastened the bonds of fixed dogmas upon the minds of its adherents...imprisoned them within the narrow limits of authoritative creeds which they had to regard as conditions of being saved from the supposed everlasting wrath of God. But these fixed creeds were only human opinion of one age, made to dominate over the minds of the centuries which followed...human opinion as liable to be wrong as any human opinion...set up as a barrier of finality —thus far shalt thou go, and no farther. Jesus did not assume that he revealed the whole of the truth. He said very clearly "Let your light shine before men!" He would not have it covered up or imprisoned. "No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest, nor anything secret, that shall not be known and come to light." (Matt. 5, 16; Luke 8, 17). The setting up of a barrier of finality by the early Church was a crime against the natural law of progress. It was a command that the human mind must be closed against the possibility of any more light. And as a consequence all who discovered new light such as Galileo, Bruno and Servetus were regarded as the enemies of man and God and were tortured or put to death.

Martin Luther did a great thing when he made his protest against papal domination. The Renaissance or Revival of Learning inevitably forced a revolution against ecclesiastical dogmatism. The wine of more truth burst the old wineskins of the old creeds. Hence the Protestant Reformation. Yet Luther himself was not willing for a complete emancipation of the intellect. He imposed another arbitrary authority in the place of that of the Pope—the infallibility of the Bible—But the work of the printing press and the progress of science have combined to prove that the doctrine of Biblical Infallibility was a mistake and that it is not true. It was the repetition of the old tyranny in another form—the record of ancient opinions made to dominate and limit the human mind against the acceptance of new light.

Free Inquiry is necessary for the promotion of human welfare. Without it there can be no improvement, no progress, no growth towards the perfection of human possibility. The progress of Science depends upon it. The Kingdom of heaven cannot be realised on earth nor anywhere unless the minds of men are free to seek truth in every direction. The many baffling social problems which hinder human welfare and hold people in bondage to foul and unjust conditions of existence, can never be solved apart from freedom of research and unfettered investigation. By free inquiry they can be solved. By the exercise of such mental freedom the liberation of humanity from War, Poverty and Vice, and other evils which stand in the way of happiness, will be realised.

Let us therefore, have free inquiry in everything. Anybody, any Society, any Church, promoting that is rendering valuable social service to all men. So far mankind is comparatively in the infancy of human possibility. The truth in all human affairs so far discovered is but little compared with all that remains to be found. It is still true what Sir Isaac Newton said of his own researches...true of mankind to-day notwithstanding all the immense triumph of modern achievements—that we are "Only like a boy playing on the seashore—now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth (lies) undiscovered before (us)." Especially in the study of Religion is Free Inquiry absolutely necessary. The Churches need to be emancipated from all dogmatic bonds. Religion has to do with everything that concerns human welfare. Unimaginable blessings will be revealed by the unrestricted exercise of Spiritual freedom. All men must become free seekers of the truth, of more and more truth. By such seeking they will discover marvellous surprises, for "Nothing is secret that shall not be known and come to light."

The Universal Church Christian Conference held at Stockholm was attended by delegates from thirty-one Christian denominations including Unitarians. We say God speed to anything that makes for Unity.

Rev. H. E. Dowson, B.A.

In the death of the Rev. H. Enfield Dowson of Gee Cross, Hyde, Cheshire, who passed away, August 20th, in his 88th year, the Unitarian denomination loses one who has been a great personal force in its affairs and wherever his active energy and moral and spiritual influence were exercised. He was born November 23rd, 1837, at Geldestone, Norfolk. As a youth at school he came under the influence of Travers Madge, son of the Rev. Thomas Madge, Unitarian Minister at the Octagon Chapel, Norwich, and though he really entered on a business career he ultimately decided to prepare for the profession of the ministry. He entered London University in 1857, graduated B.A. in 1860 with honours in classics, took three years theological course at Manchester New College, London (now Manchester College, Oxford), and in 1863 became Co-Pastor, Church of Messiah, Birmingham, with Rev. Samuel Bache, where he had Mr. Joseph Chamberlain as a fellow worker and an active member of the Church. In 1866 he married Miss Lucy Osler, daughter of Alderman Follett Osler, F.R.S., and in 1867 accepted the invitation to become the minister at Hyde Chapel, Gee Cross, in which position he was effectively and most successfully active for over 50 years becoming Pastor Emeritus in 1918.

During this remarkable ministry in which in addition to his church duties he was also a Sunday School teacher, his many public efforts for the benefit of the town of Hyde made him the leading personal influence educationally, politically and morally, in its affairs. He was called the "Bishop of Gee Cross" and was regarded no less as the Bishop of Hyde. He was made Freeman of the Borough of Hyde in 1917 in recognition of his many services to that community. More recently a new main road commemorates his name permanently, called the "Dowson Road." His congregation celebrated his Golden Wedding, 1916, and the Jubilee of his Gee Cross ministry in 1917. He had for assistant ministers, Rev. A. R. Andreae, M.A., 1901-4, Rev. E. H. Pickering, M.A., 1910-12, and since 1918, Rev. F. H. Vaughan, B.A., has been in full charge with Mr. Dowson, Pastor Emeritus.

In the Unitarian Cause Mr. Dowson has rendered considerable services as special preacher in many of its churches, as the most prominent influence in the East Cheshire Union of Churches, and the North Cheshire Unitarian Sunday School Union. He has been President of the Provincial Assembly of Lancashire and Cheshire, of the Sunday School Association, of the British and Foreign Unitarian Association, of the National Conference, Anniversary Preacher British and Foreign Unitarian Association (1889), Secretary Unitarian Home Missionary College, Chairman of Committee Manchester College, Oxford. He raised £50,000 for the Sustentation Fund, 1909-12. Mrs. Dowson died 1921 ; and he leaves four daughters—Miss Margaret Dowson, three married, and four sons. The body was cremated at the Manchester Crematorium, and commemoration services were held at Hyde Chapel, Gee Cross, August 23rd, conducted by Rev. F. H. Vaughan, with Rev. A. R. Andreae as preacher in the morning.

By courtesy of "The Inquirer."

ON HIS 87TH BIRTHDAY.

A Marching Church.

When Schiller was asked, "What is your Religion?" he answered, "None that you can name." "And why none that may be named?" "For Religion's own sake" came the reply.

If I can rightly interpret Christianity at all I would define it as the Christ-kind of life, growing out of such thoughts and feelings as Jesus had about God as a Father, about Himself as a Son, and about mankind, even the least, as brothers. Christianity is a life, and when it comes to a man it never says, "What do you Believe" but "How do you Live." It tells us that we are sent into this world on an errand and that our lives are a sacred trust. True ideas and high ideals lodged in the mind and heart are divine forces; they are powers of regeneration and redemption. When a man believes that there is a wise and worthy meaning in his own being, that life is a big thing, that heaven and hell are in himself alone, whatever theologians may say that man is living in the full stream of the Christ-life and is a saved man.

This is surely the spirit of our religion. It is something which brings us into touch with the harmonies, shows us how to live in orderly and vital relations with our fellow men, tells us to live a life striving unto completeness. What need have we of any other less simple faith?

The church that we would foster in the world is not a church which is but the custodian of ancient doctrines. We labour and pray for a church of vision which will be a marching church, for we know that that church will kindle in the world a new enthusiasm for life; she will stimulate religion and beget faith; she will move to pity and inflame love which are driving forces of all progress; she will be the radiating centre of all moral and spiritual idealism; she will send men and women out to the world to live in this big way; she will hasten the reign of brotherhood and peace, and her overwhelming concern will be for the Kingdom of God for which Jesus lived His life, and of which He remains the immortal inspirer even unto the end of the world.

HERBERT BARNES.

—From Northumberland and Durham "Quarterly News Letter."

A USEFUL HINT TO UNITARIANS.

Young people grow up in our churches who have no opinions of any kind concerning God, Christ, sin, salvation, the foundations of morals, the grounds of belief in the Creator, in duty, or in immortality. Instead of being educated by doctrine, they are fed on sentiment. Instead of truth, they get love. The consequence is that they drift easily into any church, creed, or opinion which happens to attract them. They easily become either Roman Catholics or Atheists, as accident determines. If they meet a Jesuit, they joyfully accept the Pope. If they encounter a disciple of Huxley or Spencer, with equal contentment they reject God. And all this in the interest of liberality and toleration! But know this, that it is impossible to tolerate the opinions of others until you have some of your own. You cannot be charitable to those who differ from you, unless you first differ from them. What sort of toleration does the chip, floating in the stream, exercise toward the current which sweeps it along? I have heard the story of a young lady brought up in one of our Unitarian parishes in Boston, which seems to be somewhat characteristic. She was visiting some poor Irish families to help them, and she encountered their priest. "You must not think," said she, "that I wish to convert them to my opinions." "What are your opinions?" asked the Roman Catholic. Then it appeared that she had none. But he had: so in a short time he had converted her to his views, and she has remained a Roman Catholic ever since.—Dr. James Freeman Clark (of America).

DR. SAMUEL A. ELIOT HONOURED.

Dr. Samuel A. Eliot, president of the American Unitarian Association, received his third honorary doctorate on June 18, when Harvard University conferred upon him the degree of Doctor of Divinity, at its 248th commencement. Dr. Eliot is an alumnus of Harvard, having received his B.A. degree in 1884 and his A.M. in 1889, and he is the son of Dr. Charles W. Eliot, president emeritus of Harvard. Dr. Samuel A. Eliot also holds a D.D. from Bowdoin College and the degree of LL.D. from Western Reserve University. He served as minister of the First Unitarian Church in Denver, Col., and of the First Unitarian Church in Brooklyn, N.Y., before becoming secretary of the American Unitarian Association in 1898, and president in 1900.

In conferring the degree, President A. Lawrence Lowell characterised Dr. Eliot as "able administrator and mitreless bishop of a body of independent churches."

The Church is a mightily needed institution still. Nothing has been found as yet to take its place, or do its work. The individual needs it; for though mankind changes, man remains the same. And who that has eyes to see can doubt that the community, as well, the nation, yes, and the very world itself, with all its turmoils and causes for dissension, needs the things which the Christian Church is intended to embody? —Rev. P. R. Frothingham.

What Are We Doing?

The Unitarian Centenary is past. We have been looking back in appreciation of efforts we feel thankful for. But the future is before us. The problem confronting us is: What are we going to do? We have a Cause in our keeping, a Movement to keep moving, a reasonable Faith to proclaim, much light to impart to thousands of souls suffering through lack of it. It is a great responsibility, and we are called upon by Providence to fulfil it.

We have a Mission, and we are not worthy of what we stand for unless we proclaim it. We have a glorious Faith, but it is not ours to hug it to ourselves but to share it with others. Though it is a splendid fact that we are a free Church, not tied down to any fixed creeds, it is no less a fact that we have a definite body of beliefs on which we are all agreed which it is our bounden duty to propagate. If we are not a missionary Church we deserve that our church shall perish. To keep our Faith to our own circle self-satisfied and indifferent as regards imparting it to others, would be sheer selfishness. It is the business of a Unitarian Christian to make more Unitarian Christians, and of a body of people who are associated with a Unitarian Church to spread their Unitarianism in the community in which their Church is placed. Ours is a Movement and we must keep moving if we would continue to live.

How should we fulfil our Mission? Let us train the young people in our ideas, let us take good care in our Sunday Schools that our children are made to know what we stand for, so that they be equipped with a definite religious faith with which to face the world. That is what they will need most. If only they have that it will be their most precious possession, their greatest strength and stay in the various experiences of life. For their own sake we ought to secure that for them. For the strength and vitality of our Movement we ought to make good converts of them.

Why not have a weeknight study circle connected with every Church, to thoroughly discuss the principles of our faith, for all our people of 16 years of age and upwards, to take care that none of them shall be ignorant as to what we believe in common? We need to do that to create a live interest in our cause and to make of each of our adherents a potential missionary.

The main duty of a Unitarian preacher is to explain doctrine, to confirm his hearers in our principles, to teach our beliefs. If our people do not get that from the preacher they should ask for it, though they ought to get it without having to do that. We should make earnest Unitarians of our own people so that they may be able to co-operate in converting others outside.

Our duty to the community is to make our doctrines widely known by distribution of literature systematically organised, by lectures with questions invited, by open-air meetings, by letters to the press, and in every conceivable way possible.

What are you doing, Dear Reader? What is your Church doing? What is the Sunday School doing? Will you do your utmost to see to it that the missionary spirit is fully awakened where you are and kept alive?

A UNITARIAN REVIVAL.

The Rev. Dr. Snow, of Montreal, Canada, reported of his recent visit to Belfast the following concerning our York Street Church in that city:

"The York Street Church, though not young in years, in spirit is the youngest church in town. It was established in 1840; and under its roof John Cordner was ordained in 1843, by the Bangor Presbytery, and sent with its blessing to begin his lifelong ministry in Montreal.

"With a changed population in its district, the church recently began to languish, and not long ago the Synod seriously considered closing it. It was decided, however, to make one more attempt; and a young Irishman, Arthur Agnew (nephew of Mr. Weatherall of Essex Church, London), just out of Manchester College, Oxford, with a war record of four years in the flying service behind him, was given charge. In less than two years he has filled the church, mostly with young working people of the neighbourhood. He has a volunteer choir of thirty, full pews on Sunday, and something going on in the hall almost every night in the week. I know of no Unitarian church quite like it anywhere. During the recent Ulster elections the minister went on the platform for the Labour Party; and though some of the conservative Unitarians of Belfast were startled, it speaks well for the liberality of our people that most of them, of whatever political conviction, admire his work. At the service when I preached (and it was a real religious service, held on a week-night in a driving rain), the building was filled; and I was told that the storm had cut down the usual attendance."

WHY NOT HAVE A PENCIL DAY?

Pencils with special lettering for Bazaars, Sports, Building Funds, etc. Price List on application.

GRETA PENCIL MILLS, KESWICK.

The Women's League.

The quarterly conference of the Accrington Neighbourhood Branch was held at Todmorden on August 29. About fifty people, representatives from four branches, were present. The afternoon service was conducted by Mrs. Douglas Walmsley, who gave an address on "Wealth," showing that neither money nor property, but life, love and happiness are the greatest riches. Mrs. Coleman presided at the evening meeting, when Miss Tipper, of the Health Department of the Lancashire County Council, gave a very able resume of the Copec report on "The Relation of the Sexes." Several ladies expressed their appreciation of Miss Tipper's address. Votes of thanks to Mrs. Walmsley, Miss Tipper and the Todmorden friends concluded a very interesting meeting.

MOTTRAM.

On Saturday, September 5th, a merry party, consisting of members of the Women's League, and friends, journeyed to Great Hucklow by charabanc, when a few pleasant hours were spent at the Homes. —On Wednesday, the 9th, what has now become an annual event took place, namely, a Women's League Rally. Tea was served in the school-room, after which there was a ramble through the lovely outskirts of Mottram. In the evening a public meeting was held, presided over by Mrs. Dennis, of Mossley. Mrs. Hall read a paper on "George Eliot: The Woman," and Miss Dorothy Hall told the story of "Romola," and gave short readings therefrom. Miss Dora Cumberlidge sang "Allelulia," and "The Crown of the Year," and Master M. Swindells rendered Beethoven's "Rondo." The audience numbered over seventy. A vote of thanks, proposed by Mrs. J. Firth, and seconded by Miss Storrs, was carried with acclamation. The Ashton, Stalybridge, Mossley, Glossop and Mottram branches were represented.

TRUE RELIGION.

(By the late Rev. D. P. Faure, on the occasion of his retirement from the ministry of the Free Protestant (Unitarian) Church, Capetown, South Africa).

"Let none of you imagine that the truths believed by us and dear to us are propagated only by preaching, lecturing and writing; were it so, few of you would be able to aid the religious advancement of the world. The most efficient means by which the principles and the religious truths our Church stands for can be spread and become popular and gain converts are at the command of each individual member. For the prejudices of those who regard us as unbelievers and as irreligious can never be preached or written down, they can, and must, be lived down. Men must be convinced by your good works, by your integrity, by your exemplary moral character, by your rectitude in politics, by your honesty and purity in social life, by the earnestness of your religiousness. These are the weapons with which we should arm ourselves in the battle against error, and then it will appear how mighty Truth is, and then only will it prevail."

The Unitarian Church at Capetown was founded 1867. Rev. D. P. Faure was minister 1867-97; Rev. Ramsden Balmforth, the present minister from 1897, was minister at Huddersfield, 1894-97.

REV. J. E. ODGERS, D.D.

The Rev. J. Edwin Odgers, D.D., who died August 3rd, was the eldest of three brothers, one of whom—Dr. W. Blake Odgers, died in December last, the youngest being Rev. J. Collins Odgers, B.A. A picture of the three appeared on the front page of this Magazine, February last, also in the same issue a portrait of Dr. Blake Odgers, and in January, 1924, on the front page was a portrait of Dr. Edwin Odgers who has left sons and daughters to revere the fragrant memory of his life. Biographical particulars of Dr. Edwin Odgers who was in his 83rd year, were given on page 4 of our January issue 1924.

WHAT IS UNITARIANISM?

It is (Unity or) Oneness in all things,
In Religion it has—

No (authoritative) Church, and
No (fixed or final) creed;
But is as broad as the blue heavens,
Infinity alone suffices it.

It is the Gospel of—

The everlasting progress,
The perfect Freedom, and
The Universal Love.

God and his law of evolution are its urge.

(The above has appeared as an advertisement in the Letchworth local Press, excepting the slight additions in brackets).

In these "evolutionary" times it is interesting to quote a few lines by John Kendrick Bangs. They are:—

Whate'er my forebears may have been,
Ape, insect, bird, flesh, fowl, or fin,
I am myself; and, rain or shine,
Intend to fill the place that's mine.
Say what you will, prove what you can
About the origin of man,—
No line of monkey ancestry
Can make a monkey out of me.

For the Children. BY REV. H. FISHER SHORT.

PEOPLE THAT AREN'T.

"Daddie!"

The voice came from the garden and sounded very business-like.

Daddie smiled from the depths of his comfy chair. The tone amused him, and promised an interesting few minutes before lunch. The voice itself was music, and his heart warmed to his own little girl.

"Daddie!"

This time the voice had a shrill of impatience and. the next moment, Bessie burst into the room.

"Oh, Daddie, why don't you answer?"

"Present, miss!" he said, sitting bold up-right like a solemn schoolboy. That was enough.

"I wanted to ask you something, Daddie," said Bessie, cuddling close.

"Always at your service, maam!" he teased.

Not in the humour for banter, Bessie shot out her question, "What is a Trinitarian?"

"The other evening, mummie and I were at the theatre, and one of the people on the stage said, 'What's the matter with these Christians is that they aren't!'"

"Oh, Daddie, I'm really serious."

"Really really? So am I."

"But what has the theatre to do with a Trinitarian?"

"Just this. A Trinitarian isn't."

"Please, Dad, don't be absurd. Why, the preacher this morning mentioned Trinitarians three times. That's why I came to ask about them."

"But it's quite true, Sweetheart There are no Trinitarians."

Bessie sighed and became silent. Though she often played up to Daddie when he pretended, for fun; always she knew when he meant what he said.

She knew he was serious now; but what he meant was a dark mystery.

Suddenly, her face brightened, and Daddie knew the attack was to be re-opened.

"Are there any Unitarians, Dad." This shot was delivered with a rather shy look.

"Of course, there are. I am holding a very real one in my arms."

"Isn't Mabel Burns real Daddie?" Bessie chuckled roguishly.

"Very substantial, I should say."

"Well, Mabel is Church of England, so she must be a Trinitarian."

"Which is just what she isn't; nor is the Arch-Bishop of Canterbury."

This drew a deeper sigh from Bessie. "Not a bit of use arguing with Daddie," she thought; "before you begin, he seems to know where you'll go wrong."

"Well, Daddie, what is a Trinitarian?" she said submissively.

"What you mean, dear, is, what are people who call themselves by that name."

Bessie nodded.

"They are people who profess to believe what cannot be believed."

"How do you mean, Daddie?"

"Well, they say they believe in the Trinity."

"Oh, yes. Daddie; that's what I wanted to know about the Trinity," said Bessie eagerly.

"The Trinity is what Trinitarians don't believe in, and for the very good reason that neither they nor anyone else can believe in it."

Bessie knitted her brow at this.

"Tell me," said Daddie, "can you believe this. If I say there's a man in London, and a man in Glasgow, and another man in Dublin, and yet, there are not three men but one man, can you believe that?"

"There are three men, of course."

"But can you believe those three men are one man, and, yet, at the same time, remain three men?"

"Nobody can, Daddie, three men are three men, and one man could not be in three cities at once."

"Then, don't you see, dear, what a mistake it is for people to call themselves Trinitarians?"

"But Daddie, they don't say that three men can be one man, and that one man can be three; do they? I'm sure Mabel Burns doesn't."

"No, chick, what they do say is that the Father is God, and the son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God."

"But what is the Trinity, Daddie,"

"What I have just said; and it means, three in one and one in three."

"Oh, that's impossible, Daddie. If there are three, there cannot be only one; and if there is only one there cannot be three at the same time."

The tone of Bessie's voice seemed so plainly to say "How utterly absurd!" that Daddie had to laugh.

"You agree, then, dear, that a Trinitarian just isn't."

"Of course, I do," said Bessie with decision; "and I see now that a Unitarian is!"

"How, dear?"

"Because a Unitarian can say what you said the other day. It was something like 'one God, the Father.'"

"You mean, 'To us there is but one God, the Father.'"

"Yes, Daddie, that's very different, and ever so much nicer."

(To be continued).

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

(The following circular has been issued by the Association).

ESSEX HALL, ESSEX STREET, LONDON, W.C.2.

Dear Friend,—

The Committee and Officers are anxious that our Churches and Sunday Schools should take part in the TEMPERANCE FORWARD MOVEMENT, and therefore we have pleasure in reminding you that Temperance Sunday, which all Denominations take part in, is this year fixed for Sunday, October 25th.

We feel sure that you are aware of the great importance of this question, and recognise the harm which is done by Alcohol to the Physical, Moral, and Spiritual well being of the People.

The following is an extract from an interview which the Home Secretary, Sir W. Joynson Hicks, Bart, M.P., recently gave to a reporter:

"Sir William, who can claim to have been a pledged total abstainer for 45 years, thinks that drink is still one of the GREAT CAUSES OF CRIME, and that PROGRESS in its elimination must largely depend on the PROGRESS of THE TEMPERANCE MOVEMENT."

Cannot we do more than we have ever done in the past to help our Brothers and Sisters to fight and exterminate this great evil?

Let us bring directly to their notice the sin and shame that this intoxicating DRINK TRADE is causing, and join with other Churches, Sunday Schools, and Temperance Societies in arranging special Services on TEMPERANCE SUNDAY, OCTOBER 25th.

Hoping that we may have your whole-hearted co-operation,

We remain, Sincerely yours,

E. R. FYSON, President.
F. COLLECOTT, Secretary.

P.S.—If you will be kind enough to take a retiring or other collection on behalf of the Association we shall be glad.

A report on the enclosed card, to the Secretary, 75, Cann Hall Road, Leytonstone, E.11., will also be appreciated.

The Truth about Alcohol.

Alcohol is not a food. At every point it is different in its nature from foods:

FOOD.

1.—The same quantity prduces the same effect.
2.—Its habitual use does not produce a desire for more in ever-increasing amounts.
3.—All foods are oxidised slowly.
4.—All foods are stored in the body.
5.—Foods are wholesome and beneficial to the healthy body; they may injure the body in certain phases of disease.
6.—The young are advised to take plentifully of food.
7.—The use of foods is not followed by reaction.
8.—The use of foods is followed by an increase in the activity of the muscles and brain cells.

ALCOHOL.

1.—More and more required to produce a given effect on a person.
2.—Its habitual use is likely to induce an uncontrollable desire for more in ever-increasing quantities.
3.—Alcohol is oxidized rapidly.
4.—Alcohol is not stored in the body.
5.—Alcohol is a poisonous excretion which may be beneficial in certain cases of diseases (though physicians use it far less than formerly and many do not use it at all), but is never beneficial to the healthy body.
6.—The young are always advised to abstain from alcohol.
7.—The use of alcohol, as with narcotics in general, is followed by a reaction.
8.—The use of alcohol is followed by a decrease in the activity of the muscles and brain cells.

Alcohol is a food for the ferment of acetic acid or vinegar, and a poison for everything else. There is very little scientific opposition to this statement at the present time.

Upon entering the body alcohol affects deleteriously the functioning power of every organ. It inflames the throat, hinders digestion by its power to coagulate foods and to precipitate solutions; it dilates the blood vessels, inflames the connective tissues of the liver, causing "hobnail liver," directly poisons the muscles of the heart, causing them to swell and permitting the accumulation of fatty particles between the fibrous tissue, prevents the proper nourishment of the muscles by interfering with the carrying of oxygen to them and the removal of waste matter, hinders the various functions of mind and paralyzes the delicate nerve and brain cells, thickens the speech and blunts the senses.

A sunstroke is often nothing more nor less than a beerstroke.—Dr. W. A. Evans. Medical Editor Chicago Tribune.

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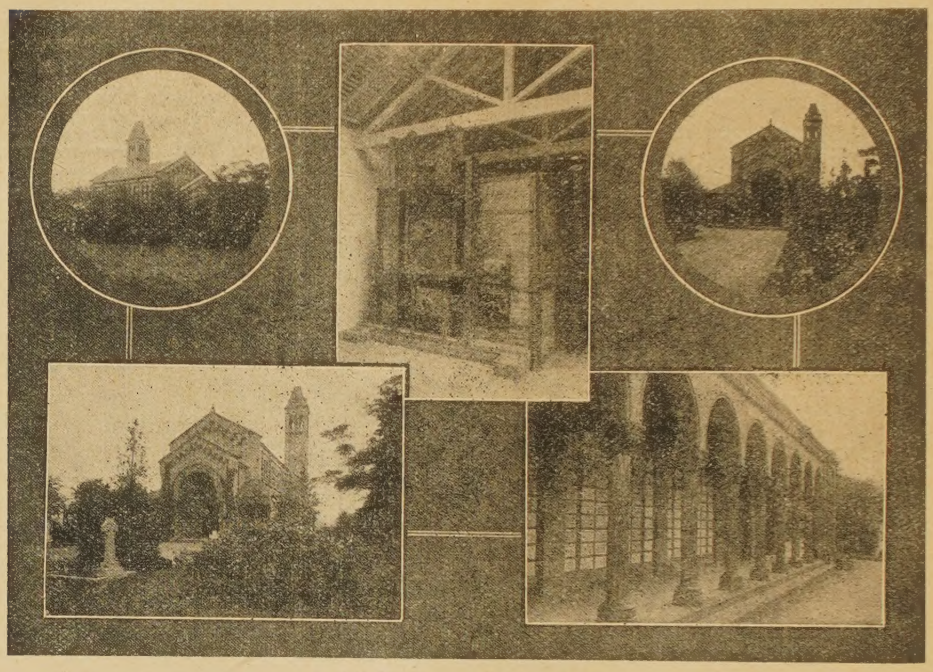

View from Barlow Moor Road, Crematorium, S.E. Aspect. *Incinerating Chamber.* *View from Entrance Gate. Western Cloisters.*

—CREMATION.—

Cremation secures its adherents among the more enlightened and distinguished members of the community.

Recognised as a saner and more fitting method than committal to the earth.

Everything to commend it, not less from an aesthetic than a sanitary point of view.

More beneficial for the living, more reverent to the dead.

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That the future life depends upon the preservation and resurrection of the body is a notion borrowed from Paganism.

It will take years to persuade people that Cremation is superior to burial, but the subject is worth your serious thought.

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No grave with consciousness of hidden corruption, can compare with the beauty of treatment secured by urn burial.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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